Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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JULY 28 1943

POWER THROUGH PRAYER

Communion with God Can Work a Great Change

FACING WORLD RECONSTRUCTION

Christ, Our Model, Was No Coward

AN "E" AWARD FOR THE CHURCH

Why Not?

CONSULT DUTY, NOT EVENTS

A Plea for the Return of an Old-Fashioned Word

DIARY OF A DRAFTEE

Observation and Formation Flying

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One in a Million Me

THE DIARY OF A DRAFTEE

37. Observation and Formation Flying

Aviation Cadet Leonard LeSourd

Brooks Field, Texas.
July 10, 1943.

Dear Folks,

If I start to wander off in this letter, chalk it up to my state of mind. They have us on a brutal schedule now which all but excludes sleep from the curriculum. Supposedly we're to fly every other night, but occasionally we get two or three in a row. Mathematical calculation will reveal that turning in at 2 a. m. and arising at 6 a. m. can be a slight handicap to a good disposition.

We had what amounted to a blockbuster dumped on us here the past week. Like those "plunked" on German cities, this one produced the desired effect. It all came about because our class slipped into a state commonly referred to as "raunchy." In other words, we suffered a let-down primarily in military bearing, although it was also noticeable at both the ground school and flight line. To the higher-ups this is always inexcusable and they take drastic steps. Actually, there were several factors causing it, namely, lack of sleep, normal pre-graduation "let-downitis," a terrific hot spell, and the steady grind of formation after formation.

First, four cadets were put up for elimination rides, two of whom were subsequently washed out (such eliminations are rare in Advanced Training). Next, a total of ten cadets were washed back into the class behind by flunking re-exams in ground school subjects. Punishment tours and post confinements were handed out like cigars at a political rally. The result can be summed up in a few short words—we're no longer "raunchy."

The emphasis at the flight line is now on cross-country trips. The procedure is much the same as that at Basic, except two cadets fly each trip as a team. The pilot is responsible for flying the course and getting to each destination, while the cadet in the rear cockpit acts as an observer and has a specific list of objectives on which to report.

For example, the observer's mission sheet may request information on a factory site southeast of a certain town on the route and the possibility of converting it into a munitions plant. While the pilot circles the factory, the observer jots down data as to convenient railway facilities, highways, water supply, its suitability for camouflage, housing facilities in town for taking care of new workers, and apparent condition of factory building itself. He'll probably draw a sketch, too. The same sheet may also require a photograph of a bridge, a sketch of an airport, a report on an excavation, estimated dimensions of a dam, and other similar items. You can see that the observer doesn't exactly twiddle his thumbs. Each such trip is flown twice so the pilot and observer can alternate.

Weather can produce the most amazing effects sometimes. The other afternoon we were on the last leg of a 350 mile jaunt when we spotted rain squalls ahead. Since the sky was cloudless up to this point, it seemed odd to see rain streaming down in isolated pockets. Our course was directly toward a series of these rainstorms; so a decision was in the making. Since on this particular day I was the observer, it was up to my pilot to make the choice of going around or ploughing on through. Because our gas was getting low and a detour might run us short, he decided to fly straight ahead between two rain clouds. The effect was most unusual. With the rain pouring down on either side of us, but not on us, and with a thick cloud blacking out the sky above, we seemed to be riding through a dark tunnel. The wind tossed us around, but suddenly we shot into the lower corner of a cloud and then out into blue sky. Ten minutes later we could hardly see the rain clouds behind us.

The most ticklish and precise phase of flying I've experienced so far is the six-ship formation. It is complicated and nerve-wracking (until you get used to it). We usually take off in groups of twos and form a "V" when in the air. The instructor in the lead ship then gives signals and we switch into all types of formations. From three groups of twos we may branch into two groups of threes. Next he may move us into echelon (each plane is stacked 45 degrees up and back from the plane below).

The real fun begins when we go i string formation (each plane 20 feet low and behind the plane in front). the leader's slightest touch on the c trols, each plane must react identica to keep position. This requires most exact coordination and concent tion. The final stage is trail formati (some times called a rat race). Af we've spaced ourselves at intervals hind the lead plane, we simply p "follow the leader." Cadets relish t above anything else, especially if leader is in a frisky mood. He'll d down with a roar, then pull up in steep climbing turn with all five cad zooming right behind. It's a great sig to watch, but you can imagine h much better it is to be a particip than an onlooker.

Oh, yes, I almost forgot to menti that we're learning "judo" as a part our physical training now. It tak quite a bit of practice to really beco proficient, but knowing a few ba tricks may really come in handy som day. It seems strange to work on art that is the direct opposite of t "fight clean" motto of ye olde prew American sports. Still, if knowi how and where to aim a foul blow m save my life someday, I'm sure going learn how to do it—and well.

So long for now.

Love,

LEN.

A Letter

[To Boston University Students in t Service]

"Listen"—to a little happening o Livy tells: it's unlikely that your k had room for even what Horace Vergil wrote.

In one of Rome's early wars her arm had been beaten to a standstill. Th officers and ranks were bewildered an began to waver. They gave no atte tion to the commanding consul orders. Then a troop leader, Sext Tempanius, seeing his own men abo to turn their backs to the enemy, calle upon the horsemen to dismount. A they gathered about him on foot, h shouted to them, "If this armed coho does not stand against the enemy charge, all is over with the Empir Take my lance as your standard an follow me in. Show the enemy the have not your equals, whether you a on horse or afoot."

And Livy tells how the heartene men went in, making by sheer force highway through the fight, and ho by supporting one hard-pressed com pany and then another they checke

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Zions Herald

✦ THE INDEPENDENT METHODIST WEEKLY ✦

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Power Through Prayer

FRANK PEVERLEY

few years ago I was called to visit a good man who in great trouble. He could declare quite honestly he had always acted according to what he believed to ight, and he couldn't understand why his prayers and res for prosperity and comfort should be unanswered, cially when he could see other men doing evil and rently prospering. When I tried, as gently as I could, how him that God did not guarantee material prosty in return for moral integrity (as a matter of fact failure was really due to bad judgment and lack of ness ability), he turned on me indignantly with this stion, "If God won't give me prosperity when I do t is right, *what use is He?"*

ow that was just a crude and extreme putting forth of ew that I fear has dominated the religion of thousands o-called Christians, and that indeed influences the efs and conduct of many of us. We may sing "This y Father's World" but actually we think of it as *our* ld. We speak about living our own life. We put elves in the center of our universe, and judge the e of everything, even of God, by how it or He will e our purposes and happiness. What use is He?

ow whatever we may call that view of life, it is not istian. It is really the essence of paganism. And anyholding that view of life will be bound to ask, "What is prayer?"—and will quite likely answer, No use to

hy is it that the prayer-meeting has died out in our ches? Why should the practise of private devotions o neglected even in homes where it once was preva-? Why is it that in our churches laymen who will r prayer are so scarce today?

ery largely I think it is due to the fact that while we l to expect God to change His mind and purpose er pressure of our prayer and so prayer had a great ortance in our self-centered scheme of things, today do not expect that God will change the weather, or t disaster, or permit us to break the laws of nature and pe the penalty, so we have made up our minds that our selfish purposes—the only purposes we are really interested in—prayer is of no use, or very little use.

And yet, the truth still stands,—

> Prayer is the Christian's vital breath,
> The Christian's native air,
> His watchword at the gates of death;
> He enters heaven with prayer.

There is no Christian life possible without prayer, and our poverty of Christian living, our inability to conquer evil and do great things for God, is largely due to our weakness in prayer. Prayer is communion with God. It was when He prayed that Paul cried, "I can do all things through Christ who strengtheneth me." The secret of power is prayer. There is a line of an old hymn that comes back to me across the years. I heard it often from the lips of an old, saintly class-leader who well knew its truth.

> "Satan trembles when he sees
> The weakest saint upon his knees."

As a young man of eighteen or so, I heard J. H. Jowett in the Free Trade Hall in Manchester, England, preach a sermon that I have never forgotten, and never shall. He spoke for sixty-five minutes. I did not think he had been preaching for ten. I could give his text and the substance of his sermon today, and I'm sure that many of the two thousand people who heard him that evening could do the same. There was such power in his utterance, such conviction, that men and women sat spell-bound, or were moved to emotion. Whenever I hear about a 'powerful preacher', I think of Jowett that evening. Yet there was nothing of the dramatic or oratorical about his utterance. When I spoke about the experience to the minister of my home church, he asked me, "Do you know what is the secret of Jowett's great power? He spends at least two hours of every day in quiet devotion, much of it on his knees, searching his own heart, meditating on God's Word and ways, listening for the inward voice. That is why he comes before the people with power."

Is this the kind of power we covet? Power to turn men to God, to lift them and ourselves above the earthly level?

Power to enlist men for discipleship, not merely for church membership, not just to pad the records or raise the funds, but to enrich the soul?

If it is, we must pray as Jowett did, as Jesus did. If Jesus found prayer to be a necessity for the exercises of spiritual power, so surely shall we. If we would be like Him, if we would resist temptation, live without fear and without reproach, if we would have power to help and bless others, if we would help to purify social life, if we would be true Christian ministers, we must pray in spirit and in truth.

The forms we use do not matter. The place in which we pray is quite immaterial, the posture we adopt is a matter for individual preference, but the spirit in which we pray is all-important.

Surely there must be *reverence*. If the danger of formal ritualistic prayer is empty formality and the confusion of the symbol with the symbolized, the danger of extemporaneous prayer is shallowness, improper familiarity, irreverence. God is great and holy and omniscient. Frivolity is out of place, and so is all parade and pretence.

This is an irreverent age. Despite the problems and serious situations our world encounters, in this land at any rate, there is an almost flippant attitude among our people. A deep and real reverence is a source of strength in any people, and lacking it, we are very liable to fail.

And there must be *trust*—faith in God. "When we pray say, Our Father." You can't say that unless you have confidence that God loves you too much to neglect or be unkind to you, unless you do believe that He knows better than you what is right and good, unless you are willing to leave it all to Him. Make your wants and petitions known. Bring your fears and doubts and those of your people, but when you have brought them, leave them. They are His now, not ours any more.

And there must be *thanks*—praise, sharing in God's and purposes, rejoicing in His plans and in the spread of His Kingdom.

"When new triumphs of His Name
Fill the raptured throngs above,
May I feel a kindred flame
Full of zeal and full of love."

Surely our Father's plans and purposes are our concern.

And we remember that, ultimately, we exist for God, not God for us. Let us build our prayer as well as our philosophy of life on that fact. "For *Thine* is the Kingdom and the power and the glory for ever."

I am certain that if our devotional life is so ordered and controlled and directed, we shall find our experience truly expressed by Archbishop Trench's glowing lines, and we shall be prepared to answer the question that he poses, and be always strong.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavenly burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;

We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?

"Consult Duty, Not Events"

H. H. Smith, Sr.

If John Wesley, who often gave good advice to Methodists of his day, could speak to us today, w would be the gist of his message? Perhaps it would the same admonition that he gave the people of his d "Consult duty, not events, we have nothing to do but mind our duty." It is an appropriate and a challeng motto for these days.

If any one should be inclined to remark that advic cheap and mottoes are more easily made than kept, reply can be made that one man, at least, seems to h kept this exacting motto, and that man was John Wes himself. When he was denied a church in which preach, he said, "Church or no church; we must att to the work of saving souls"—and went into the stre and fields and preached to thousands. Although assaul by mobs in many places, he did not relax his effo Physical disability, such as might deter others, o spurred him on to greater efforts. While crossing L don bridge, on a sleety day, he fell on the ice and sprai an ankle. It was a painful accident, and for several d he could not stand to preach. However, rather than d appoint his congregations, he preached three tim "kneeling."

With this spirit Wesley faced all his duties, planned work carefully and prayerfully and then followed th plan at all costs. He was once asked by a lady: "Supp you knew you were to die at twelve o'clock tomorr night, how would you spend the intervening time "How? madam," he replied, "why just as I intend spend it now; I should preach this night at Gloucest and again at five tomorrow morning. After that I shou ride to Tewkesbury, preach in the afternoon, and m the societies in the evening. I should then repair friend Martin's house, who expects to entertain me, co verse and pray with the family as usual, retire to my roo at ten o'clock, commend myself to my heavenly Fath lie down to rest, and wake up in glory."

When Wesley put duty above self-interest, pleasu wealth, and expediency, he displayed the spirit we m need today. Much of the juvenile delinquency, so prev lent in many places, is the result of parents being swe off their feet by the lure of high wages. Duty calls the to put the welfare of their children above everything el but the call goes unheeded. These parents may d fend their conduct on the ground that they are helping win the war. They may be earnestly trying to help w *this* war; but by such conduct they not only do their ch dren a great injustice, but also help lay the foundatio for *another war*—and a war in which these very ch dren may have to fight.

We have about reached the point where both state men and churchmen are convinced that the Christia spirit alone can save the world from war. But the Chri tian spirit calls for a high character, manifesting itself i justice, kindness, patience, and good-will toward eve human being. Such a spirit is not a natural growth human nature; it must be cultivated. If children a allowed to run wild, learning neither manners nor moral they will grow up with a selfish disregard for the welfa of others. And this is the spirit that breeds war.

The changed conditions under which we live today m tempt us to allow our plans and programs to be disrupte more than is necessary. We must constantly be on guar both as individuals and churches, lest we find ourselv consulting "events" rather than "duty."

Methodists in World Reconstruction

Christ, our Model, was no Coward

E. HORACE FITCHETT

What a spectacle we have before our eyes! Today, the ologies of the world are locked in a life and death con- t. Totalitarianism versus democracy! Every resource ich we can muster—economic, political, social, spiritual s mobilized for the perpetuation of one of these two ilosophies of life.

n the period of transition from a war-time to a peace- ie economy we may expect widespread unemploy- nt, an unprecedented spread of communicable diseases, nmunity disorganization and family disintegration. e emerging world order will tax our spiritual and ellectual resources as never before.

What a challenge this human arena of interacting forces ers to Methodists everywhere! Do we have in human erience a pattern or a model by which we may chart ourse of action? The model and the only way of life which I am constrained to direct our attention is the n of Galilee. His parents were humble people, and the iety into which He was born was generally corrupt m top to bottom. Divorces, infanticide, family disor- ization, and licentiousness had eaten the solid founda- n from under the whole social system. In this situation Saviour grew up to be the greatest democrat the rld has ever produced. Nineteen hundred years have sed and we have failed to execute his way of life.

What was this pattern? It consisted essentially in an phatic insistence upon a recognition of the dignity of nan personality—whether that personality be identi- with a black skin or a white skin, training or igno- ce, riches or poverty, health or disease. Did not our iour select as the ambassadors of the Christian mis- a group of humble fishermen? They were not cted because they were of low estate but rather ause their positions in life made them sensitive and onsive to a plan of life such as He came to bring. He not take time out to chat with the woman at the l? Did He not pronounce the same benediction upon widow's mite as upon the philanthropic, ostentatious ngs of the rich man? Did He not declare that great- consisted in becoming a servant; and did He not say, ffer the little children to come unto me, and forbid n not; for of such is the kingdom of God."

hrist, our model, was no coward, either. He exempli- very effectively the fact that He had the courage of convictions. Is it not written in the records of biblical ory that with an attitude of righteous indignation he ve the money-changers from the temple of worship? hat part can Methodists play in world reconstruction? re is a great deal of talk by Americans today about re-education of the Germans after the war has been . I have repeatedly asked myself the question, Who be the agents of the re-education endeavor? It is a known fact that we teach not only by precept but by example. We must rid ourselves of racial and hatred, of class prejudice and racial discrimination, ie disposition to exploit the weak and to persecute e who differ from us in color of skin, texture of hair, place and position in life. There is no way around problem, the only approach is that made by the Naz- arene nineteen hundred years ago. It consisted first of all in making human and spiritual values the supreme values of the universe. Man cannot live by bread alone. The gospel of the Saviour emphatically admonished us to love our enemies. While this seems a difficult and unmanly position for one to assume, we have seen, over and over again, how devastating the other attitude has proved to be.

When this war is won we shall find it difficult to refrain from despising Togo, his war lords, and all his people. We shall be inclined to hate them because of the countless graves they have dug in the seven seas and on the several continents for our sons and husbands, our brothers and our friends. But, if we are to close and seal those graves against future interment for the sons of our war heroes, we are constrained to follow the admonition that hate is a dangerous thing and its consequences are just as damaging to the hater as to the hated.

Even though the Germans, Italians, and Japanese may be defeated, there will continue to beat just as strongly in their breasts the impulses for freedom. Wherever these human rights ar denied are the danger spots of the world. To avoid them we must have the courage, not only to preach the fatherhood of God and the brotherhood of man, but also to put this ideal into practise in our human relations.

With about 8,000,000 Methodists in America, with more than 40,000 churches, and with great educational institutions, we certainly have the machinery for setting into motion a spiritual renaissance. But the essential things that this machinery must have to drive it are vision, ideals, a philosophy and moral fortitude which will articulate the basic needs and aspirations of every man.

An "E" Award for the Church

Mont M. Thornburg

It was in the Navy that the custom of awarding the "E" began. All through World War I, the battleship Michigan proudly carried the symbol painted on her stack. That "E" was her proud announcement to the world that she had done something outstanding.

In our own town, and others, we see the "E" flag flying with "Old Glory' atop many of our factories. What's the meaning? Answer! Something outstanding has been done by "each individual workman. Otherwise the "E" flag would not be there. I think the letter "E" must stand for "Each"—for each workman. Employer and employee have participated, cooperatively, without exception, in an enterprise immensely worth while in our crisis.

Now, we come to the church! What shall I say? What would you say if you were its pastor—regarding attending divine worship, supporting the church financially, praying for our church? Would your interest and deeds put an "E" in a flag that might be placed alongside the two flags in our sanctuary? Is the church as important as our Navy, our factories? Does the church deserve your support in the ways mentioned above?

Millbury, Mass.

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L. O. HARTMAN, Editor and Manager

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Convictions Brought Up to Date

Professor George A. Coe, having written ten widely read books in the last three decades or so, now finds that he has moved away somewhat from certain of his published opinions. He has therefore just issued a little volume in order to bring his printed convictions up to date.* More specifically he declares, "Changes that have occurred in almost the whole of civilization . . . have shifted the position of all of us within the spectrum of good and evil. Value judgments made by most of us only yesterday contained assumptions that we did not perceive and perhaps could not. Events for which we were not prepared have brought into question . . . all scales of value that have had any wide acceptance in our part of the world."

"What Is Religion Doing to Our Consciences?" is the title which Dr. Coe appends to this essay, which he terms a "tract for the times." In brilliant phrase and with muscular logic he shows that the consciences of religious people are impressed by contemporary experience in two ways: numerous old convictions are being set to one side; other values formerly regarded as secular are being brought within the area of spiritual entities. The ambiguities which result, so far from being hindrances to moral progress, are challenges to man's inner growth. In developing his theme our author refers to many issues now confronting the ethical mind: the place of material possessions in religious living; the need for an enlarged spirit of forgiveness and reconciliation; the relations of theistic and humanistic belief; and the functio of freedom and democracy in the post-war wor Nor does he overlook one of his favorite themes—t excellence which he discerns in communism.

What this pioneer in religious education is h attempting is a summary of his more recent thoug With some of his conclusions there will be vigoro dissent on the part of many. But no one will dispu the author's originality, which is best illustrated in l final pages, entitled, "A Preview of Some Criticis of This Book."

* *What Is Religion Doing to Our Consciences?* By George A. Coe. Charles Scribner's Sons: New York. Price, $1.50.

More Associates

There have been added recently to the list of Zio HERALD Associates the following names: Wilbert Gilman, Tilton, N. H.; Paul A., M. S., and R. S. H vey, Berkeley, Cal.; E. A. Pollard Jones, Freepo N. Y.; Albert G. Judd, Herkimer, N. Y.; Edwa Laird Mills, Chicago, Ill.; Glenn R. Phillips, L Angeles, Calif.; William F. Quillian, New Yo N. Y.; Bishop C. D. Rockey, Lucknow, India; LeR W. Stringfellow, Haverhill, Mass.; Mrs. W. Townsend, Fall River, Mass., and Anonomyo Brookline, Mass.

We are glad indeed to welcome these new frien as backers of ZIONS HERALD. The total number Associates has now reached almost 500. We wou appreciate additions to the list to reach that figu The third installment of the three-year pledges to t HERALD Fund are now due. Payments should be se direct to ZIONS HERALD Associates Fund, 581 Boylst Street., Boston, Mass.

At Last!

After a delay altogether too long drawn out, Pr ident Franklin D. Roosevelt at last has spoken out the issue of race riots in Detroit and elsewhere. I has asked the attorney general and the heads of se eral government agencies "to give special attention the problem."

The President's action was disclosed in a letter Representative Vito Marcantonio of New York, w had written the chief executive about riots in Bea mont, Tex., and Detroit.

Roosevelt told Representative Marcantonio that shared his "feeling that the recent outbreaks of v lence in widely scattered parts of the country enda ger out national unity and comfort our enemies."

"I am sure," the President said, "every true Ame can regrets this."

"Take—Don't Send"

From Juvenile Court Judge Philip B. Gilliam Denver, Colo., comes some forthright advice to pa ents. Speaking on the subject of juvenile deli quency, he said, "Take—don't send—your childr to church."

Declaring that "we have never had an acti church boy in real trouble in the juvenile cour Judge Gilliam observed: "There is a need to tea children simple things. They need to get close earth. We must do something for our children no

e not only need to save the world for our children, t also to save the children for the world which will theirs tomorrow."

This timely word from Denver comes not from a eacher but from a judge thoroughly familiar with e problems of childhood and youth. His advice ould be heeded.

What Capacity?

In what capacity was Pope Pius XII writing when protested last week against the bombing of Rome, a letter to Francesco Cardinal Marchetti-lvaggiani, vicar general for the district of Rome? as he protesting as the "Vicar of Jesus Christ" or as e "Supreme Pontiff," as the head of the Roman tholic hierarchy or as the "Primate of Italy," as e "Sovereign of the State of Vatican City" or as just plain Italian citizen? It would help if we knew.

There are now in the Roman Catholic hierarchy, cording to "The World Almanac," 50 cardinals, t counting the Pope himself. Of these 50 cardi-ls, 30 are Italians; 4, Frenchmen; 2, Spaniards; 2, rmans; 2, Americans; 1, Belgian; 1, Pole; 1, Hun-rian; 1, Portuguese; 1, Englishman; 1, Austrian; Syrian; 1, Irish; 1, Canadian; 1, Argentinian. The rarchy is strongly weighted on the Italian side.

It is quite possible that the Italian blood in Pope is had a good deal of influence, consciously or consciously, in shaping the protest. He said that had thought that "the horrors and destruction of mbing could be spared our dear Rome," and erred to the historical, cultural, and religious portance of the Capital on the Tiber. He also clared that he had recommended to the "compe-t authorities" "in the name of human dignity and Christian civilization the inviolability of Rome," t that he had "been disappointed."

All high-minded Protestants as well as Roman tholics deplore the bombing of cities. The otestants deplored it long before Rome was mbed—in the days when the Nazis and the Pope's n Italians were "all out for bombing" the cities t only of Britain but also of the non-belligerent intries of Europe. Only one church in Rome, so as we have been able to learn, was damaged by bombing—San Lorenzo. In Great Britain, 4100 urches have been destroyed or badly damaged in s war by the Axis powers. Did the Pope ever ike any such earnest protest against these assaults religion as he made in the case of Rome last ek?

And did not the "Supreme Pontiff" overlook some portant facts? Was it not true that through Rome re pouring troops and munitions to reenforce the is powers in Italy and that Mussolini had refused declare Rome an "open city"? Did the Pope take cognizance of the fact that Mussolini hoped to et by" by hiding behind the cloak of religion while factories, railroads, and other war facilities were otected by their proximity to the Vatican and to torical monuments? Why did the Pope ignore the t that Britain and the United States went to the very limit in training their airmen to spare the Vatican, the churches, and the ancient shrines of Rome?

Fortunately, there are some clear-visioned Roman Catholics who see the fallacy, not to say hypocrisy, in all this "deploring." In London the Catholic weekly *The Universe* says that Rome was a legitimate military target and that "in the long view" the attack was "a wise step." In America, Bishop Joseph P. Lynch, member of the Papal Court and head of the North Texas Diocese, deplored the fact that Mussolini had failed to declare Rome an "open city," and said: "There was nothing to do but destroy the military installations that were contributing to the Axis war effort." The Roman Catholic Church is by no means a unit on this issue.

LATER: A labored explanation of the Pope's "protest" was carried in the Sunday newspapers. It was pointed out by the Vatican radio that the Pope did not intend to say that the basilica of San Lorenzo "was almost entirely destroyed" but that it was "damaged in a very great part"; that the Pope registers "his readiness to believe" that the American bombardiers did not intentionally bomb the church; also that the Pope "knows that churches have been destroyed in England too"; and that his recommendations on bombing were directed "to all belligerents."

Why so much "explanation"?

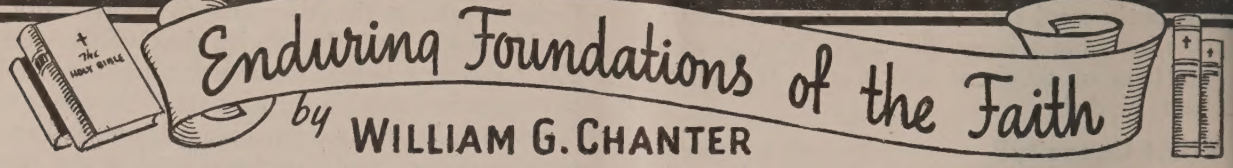
"Tattered Lackey" Out

After twenty-one years of dictatorship, Benito Mussolini of Italy was deposed from his throne of power on Sunday by King Victor Emmanuel. At the same time Marshal Pietro Badoglio was appointed head of a military government. The King himself assumed supreme command of all Italian forces. "The war continues," said Badoglio. A proclamation from the king declared, among other things, "We must stand against those who have wounded the sacred soil of Italy." While Italy has not yet made an "unconditional surrender," the country is undoubtedly on its way to that outcome.

History Reopened

One of the results of the bombing of Rome is to reopen history. In the basilica of San Lorenzo, which was damaged in the raid, is the tomb of Pope Pius IX. Who was he, and what did he do? Our readers should refresh their minds by reading the authentic article on his life which appears in the Encyclopaedia Britannica. It was during the reign of Pius IX that the doctrines of the immaculate conception and of papal infallibility were proclaimed. On December 8, 1864, he published a "Syllabus" including the memorable encyclical "Quanta Cura." "In this Pius claimed for the church the control of all culture and all science, and of the whole educational system. He rejected the liberty of faith, conscience, and worship enjoyed by other creeds; and bade an easy farewell to the idea of tolerance. . . . and finally, in the last clause, declared that 'the pontiff neither can be nor ought to be reconciled with progress, liberalism, and modern civilization.' "

THINGS WHICH CANNOT BE SHAKEN



Old Testament Beatitudes

X. The Blessing of God's Grace.

Blessed is the man whom thou choosest, and causest to approach unto thee.—Psalm 65:4.

The doctrine of salvation by grace did not make its first appearance in the New Testament. St. Paul, in his struggle with those who insisted that only by the observance of the Mosaic Law could any man find acceptance with God, was able to appeal to the example of Abraham, whose faith was accepted by God and accounted for righteousness—"Therefore," said the apostle, "it is of faith, that it might be by grace." But, for that matter, all through the Old Testament salvation is the gift of God, not something earned by human effort. Israel is freely chosen by God—"When Israel was a child, then I loved him, and called my son out of Egypt." Always and everywhere it is God who in His lovingkindness takes the initiative and thus makes possible the redemption of feeble and erring man. Well may the Psalmist exclaim, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107:31.

There have been, and there are, those who question the value of this doctrine. It can only have the effect, they say, of destroying in mankind all sense of responsibility. If salvation is all of God, what becomes of human initiative? If it is all of grace, then man has nothing to do, and he becomes a spiritual parasite.

The real ground of the objection is a failure to appreciate properly the experience that is behind the doctrine. The man who finds his way to a place in the family of God, who knows the joy of acceptance into that radiant circle, never can think of himself as having won his way by any achievement of his own, never regards himself as entitled to it by his own merit. He who talks complacently of his own attainment of salvation only shows that he has never really found his place as a true son of God. For no man ever looked into the face of God, and heard His voice welcoming him as a son, without a profound sense of his own unworthiness and of the utter impossibility of his ever having deserved so great a gift. Pride has no place in the experience of redemption.

On the other hand, the man who feels himself raised by the gracious and quite undeserved goodness of God to a place at His side will never for a moment think of taking the divine grace as an excuse for sloth, for evading responsibility. The lazy man is the man who has never known the grace of God. He who has known it is filled with a sense of the obligation to be perfect even as his Father who is in heaven is perfect.

Earning his place in God's favor, acquiring a merit that will compel God in justice to reward him—these things are fantastic impossibilities. But the sons of God by His gracious adoption know the freedom of a joyous and effective activity moved by no compulsion save the compulsion of a love that answers to the compelling love of God, and no reward save the joy of serving Him whose mer endureth forever. Yet what compulsion could be strong or what reward more precious?

Whoso is wise, and will observe these things, even they sh understand the lovingkindness of the Lord.—Psalm 107:43.

The teachings of the Bible are never to be understoo as abstract propositions, as the working out of logical sy tems, as separable from the experience that gave the birth. When they are thus separated they become unre The elder brother in the parable of the prodigal son w outraged by the spectacle of his father turning the retu of a rascally spendthrift into a joyous family festival. H could see a beautiful expression of fatherly love as ra injustice because he was entirely outside the circle of h father's life and his father's experience. Nor had he t capacity for appreciating the experience of his young brother. He presents an unlovely figure, and the m who can see in the doctrine of the divine grace somethi that is not quite morally sound is no better off. Jes spoke this parable, you may remember, to the Pharise who resented the idea that sinners might be forgiven the one simple condition that they really wanted to forgiven.

The righteous shall see it, and rejoice: and all iniquity shall st her mouth.—Psalm 107:42.

As a matter of fact, apart from this doctrine there c be no possibility of an intelligible explanation of t human situation or of a really satisfactory life experien For only as the world is known as the kingdom of a gre and loving Person, welcoming man into fellowship wi Him and giving him a share in His eternal purpose, c man be at rest. But fellowship with so mighty a Bei can come only through His grace. On the other hand, the universe is to be comprehended and managed by t exercise of man's own powers, then it must be som thing like a mechanical process. Then, of course, the is no question of the divine or of divine grace. What do not always recognize is that this mechanical id degrades those who adopt it to the level of machin tenders. Only the machine they tend dwarfs them, o lives them, arouses in them, as they contemplate it, uneasy suspicion that, far from being its masters, th are simply its playthings. Then they find that they ha no bond strong enough to unite them with their fello The attempt to dominate a world of things, an attem that is so strangely like a surrender to the power of thin is divisive, and from it come individual frustration a class dissension and war.

Thou art my portion, O Lord: . . . —Psalm 119:57.

From this dreadful impasse, only the grace of God c deliver mankind. Still the Father's House stands ope and still the Father waits. When at last man in t squalor and hunger of his own making comes to hi self and begins his journey back to the home he h forsaken, he will find the blessing long ago prepared f him by the God whose grace abounds to the salvation all who will accept it.

The Detroit Riot

John Edward Martin

The Detroit riot stands out as one of the most evident gns of a menace which is growing in every section of the ation. Unless ways are found soon to build a more cure foundation for understanding among American citens, it threatens the very structure of the nation's curity and progress.

The solution will not be found in merely mobilizing an my to establish peace and order. Something more than rce of arms alone is needed to produce goodwill beveen the races.

For months bitter hatreds were rising with every passg day in Detroit, but a day escaping without a breach f the peace was to the good; so nothing of fundamental ature was done to solve a disturbing problem.

Many and diverse causes have been attributed to the ot—the heat, housing, employment of Negroes side by de with whites, the fifth column. But basically, the fact that a race had departed from its usual submissive attiide and was making its demands known in no uncertain rms.

Recognition of the equality of the two races under the w was something not to be realized without conflict, nd so the pent-up waters broke the dam and rushed upon e city with deadly and disastrous results.

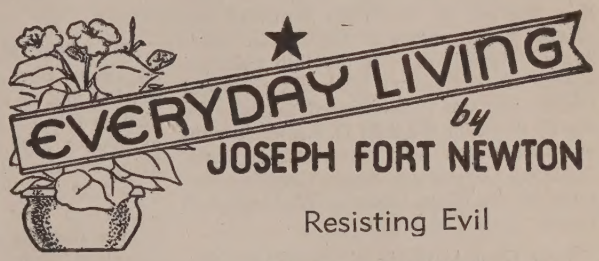
The time has now come for the leaders of these two ces to sit down together without a feeling of superiority nd in the interests of the common good to study the roblem in the light of ushering in the new day when ese two races, both essential to the peace of the nation nd its progress, will build a common life, recognizing e value and worth of each.

As a student of Detroit and its bi-lingual population, e writer has been impressed with the lack of a cityide program that recognized the rights of each group or ce. Of interest to this end was the publication of a direcry of Negroes of the city a few years ago. Upon that asis the Negro seemed determined to recognize within etroit a separate city of black people. Yet it has been a ell known fact that certain groups of citizens could ving an election the way they desired. This very fact of self made the political leaders of the city wary of doing ything that would lose them the support of those citiens. This growing feeling of domination and control of e city's political destiny is important to the Negro, as evidence of his power to control favors extended by ose in power. There can be no question that much of is control has been gained by an element that does not epresent the Negro race, or any other race. Citizens possing neither character nor decency, both white and lack, were the contending groups in conflict, and these oth wreaked their vengeance upon law-abiding citizens mply because they were black or white, as the case might e.

It would seem that political leaders have much to nswer for in the conflict of the rioting groups. When in ur American cities political leaders will hesitate to perorm their duties apart from consideration of pleasing eir most undesirable constituents, the time has come for cleansing of our public life in the interests of the comon good and the security of the peace and harmony of ur public life.

It may be asked what the churches are able to do in this me of challenge. There is much that they may do of a ilitant moral character. They must become convinced f the challenge for good government apart from a subservient government. The latter can never guarantee to the citizens of any American city its peace and security, or its protection of life. Therefore, the church must raise her voice against the evils which menace the moral achievements of our day, whether done by the black or the white race, or any other group, political or religious, for that matter.

The implications of this riot lead to the form and character of our political, our educational, and our religious institutions themselves. A solution of this problem will never be reached so long as these institutions seek to preserve their own profit and selfish interests instead of giving themselves to a consideration of those ideals of life which alone will develop the race in standards of living and give protection to the sacred interests of all the people.



Resisting Evil

"One of your readers recently spoke of L. P. Jacks and his autobiography, 'The Confessions of an Octogenarian.' It is a grand book, like the man who wrote it, and reading it has taught me many things.

"Indeed, when I am elected President, or Justice of the Peace, I intend to have a law passed requiring every one who has lived an interesting life to write the story of it, for the benefit of the community.

"One page in the life-story of Dr. Jacks changed my point of view on a matter much in our minds just now. 'One of my teachers tried to make a better Christian of me by persuading me to adopt the rule of non-resistance to evil.'

"Instead, 'I was moved to tell him,' says Jacks, 'that if ever he, or anyone, detected me in doing evil, or in being evil, as he easily might, and failed to resist me to the very uttermost of his power, using violence if necessary, then he was no friend of mine, but an enemy of God and man whom I would denounce on the first opportunity.'

"To me, it is a very refreshing attitude, healthy and helpful in the difficult business of facing this war. In fact, it corrected in some measure my own views about my own attitude, which has caused me trouble."

Of course, as my reader says, we must continue to resist all invitations to hate our enemies, but a fierce indignation against our enemies for their shameful crimes against humanity is really a duty.

But the insight of Jacks comes closer home. Every one of us is aware that he sometimes does things, or is tempted to do things, for which he ought, for his own good, and the good of others, to be "pulled up" sharply.

Also, each of us knows that, if he was so pulled up, he would not think of accusing his corrector of doing anything but right. Our own souls would tell us so, whatever dodge we might invent to save our face.

God Himself pulls us up betimes; He uses violence against the evil-doer—He makes the way of the transgressor hard, and still harder. There are times when we have no other choice against the evil in ourselves and in others.

No one would regard a friend as a friend who would allow us to go headlong to ruin, and not try to stop our wild ways.

Miss Marjorie MacMullen, daughter of Mr. and Mrs. Stanley O. MacMullen of Newton, who was recently discharged from the New England Deaconess Hospital where she had been undergoing treatment for spinal meningitis, returned to the hospital on Monday of last week for examination and treatment under the Lahey Clinic. Latest reports say she is doing very well indeed.

Bishop John A. Gregg of Kansas City, Kan., has left for the Pacific theatre of war to visit Negro troops of the United States Army. He is Bishop of the fifth episcopal district of the African Methodist Episcopal Church and was commissioned to make the trip by President Franklin D. Roosevelt within a month after eight representatives of the Fraternal Council of Negro Churches had called at the White House in Washington to propose such a visitation.

Vicar Gunvald Havig of Hattfjelldal, Norway, is the first of the country's rebel pastors to have been transferred from Norway to a concentration camp in Germany. The action against Vicar Havig is regarded by Scandinavian churchmen as indicating possible harsher treatment of the thirty other anti-Quisling pastors at present confined in Norwegian concentration camps.

Willard Burdett Arnold, son of Rev. Willard C. Arnold, pastor of the Methodist Church in Reading, Mass., has been commissioned an ensign in the United States Navy and assigned to Fort Schuyler, New York. For several months he has been attached to Naval Headquarters in Boston as yeoman, second class. Before entering the service Ensign Arnold was a teacher of history at Gilbert School in Winsted, Conn.

Miss Bertha Titsworth, head of the department of home economics at Ohio Wesleyan University, died in Delaware, O., on Tuesday of last week, after suffering from a stroke of paralysis. Before coming to the university she had taught at Cornell and Alfred universities and also in the public schools of California and New York.

Rev. Philip S. Nason, pastor of the Methodist Church in Portsmouth, N. H., since 1930, has been transferred to the Central New York Conference and appointed to First Methodist Church, Cortland, New York. Mr. Nason, who has been a member of the New Hampshire Conference for 17 years, will take up the duties of his new pastorate on September 1.

Dr. George A. Buttrick, minister of Madison Avenue Presbyterian Church, New York City, was the speaker at the Convocation meeting of Northeastern University on Wednesday of last week. Taking as his theme, "The Modern Rip Van Winkle," he declared, "We have slept for 20 years since the last war, but the world has not slept." Dr. Buttrick then sounded a warning to America. "A technical civilization has come upon us and distance has been cancelled," he said. "We must learn to live as neighbors, both in the realm of toil and in a world order, and we must gain a character good enough to enable us to live in a new world."

Dr. J. Raymond Chadwick, who for the past seven years has been one of the ministers at Hennepin Avenue Methodist Church, Minneapolis, Minn., has been appointed to First Methodist Church, Appleton, Wisconsin, to succeed Dr. Harry C. Culver. Dr. Chadwick is a graduate of Ohio Wesleyan University, Boston University School of Theology, and Boston University Graduate School, having received his Ph.D. degree in 1936. During the years of his graduate study, he was a Frank D. Howard fellow from Boston University School of Theology (1927-1928), studying at Oxford and Berlin. He will begin his pastorate in Appleton at once.

Mr. Albert M. Breneman, a prominent layman of First Methodist Church, Lancaster, Pa., and of the Philadelphia Conference, died on July 15 at the age of 82 at his home in Winter Park, Fla., where he has been living for the last twelve years. He served for a long period as president of the board of trustees of First Church, of which he had been a member for fifty-five years, and as a faithful teacher in its church school. He also was vitally interested in the total missionary program of Methodism and gave it his generous support. Mr. Breneman was a delegate from the Philadelphia Conference to the General Conference of 1912 and 1924 and a reserve delegate to the Conference of 1920.

Dr. Rockwell C. Smith, for three years assistant professor in Garrett Biblical Institute, Evanston, Ill., has been transferred from the New England Conference to the West Wisconsin Conference. The transfer, as announced by Bishop Oxnam, was effective June 20.

Dr. William K. Anderson, educational director of the Commission on Courses of Study of The Methodist Church, was elected president of the Council of Secretaries at its annual meeting held in Chicago, July 13 and 14. Other officers chosen were: vice-president, Dr. John Q. Schisler, executive secretary of the division of local church of the Board of Education, and secretary, Dr. Corliss P. Hargraves, executive secretary of the Inter-Board Committee on Religious Education.

Rev. Wilfred D. Hamilton, pastor of the East Wareham-Onset Methodist Churches, has been made chairman in charge of Sunday vesper services at the Onset U.S.O. Club. Because of its proximity to Camp Edwards the club is visited every week-end by thousands of soldiers.

As a memorial to the late Miss Carrie Ja Carnahan, for twenty-four years the offici correspondent of the Woman's Foreign Mi sionary Society of the former Methodist Epi copal Church for Latin America, the ne building of Union Theological Seminary i Buenos Aires, Argentina, was dedicated o July 25. The institution is a union proje of the Methodist, Disciples, and Waldensia churches. Both young men and youn women receive training in this seminary fo the ministry and for lay leadership in th Protestant churches of Spanish-speakin South America. Forty students, represent ing seven countries, are enrolled for the cur rent year. The president is Dr. B. Foste Stockwell, and the vice-presidents are Mis Lena Knapp, missionary of the Woman' Division of Christian Service, and Dr. J. D Montgomery of the Disciples Church.

Mrs. Marie Reid, wife of David Reid, fo thirty-seven years superintendent and man ager of Hope Mission, Boston, died at th Palmer Memorial Hospital on July 16. Sh had been a member of Tremont Stree Church for more than thirty years. Funera services in charge of her pastor, Rev. Azarial F. Reimer, were held on July 20. There sur vive Mrs. Reid besides her husband on daughter, Mrs. Elizabeth Wilkinson of Ham burg, N. Y., one son, Robert, of Lexington Mass., and two grandchildren.

Rev. W. J. Fillier, pastor at Williston, Vt. has just been appointed to the United Churc at Orleans, Vt. Rev. Louis C. Turner, a mis sionary to India who recently returned t this country, has been appointed to the Wil liston Church and will assume his ne duties early in September.

Bihop Frances J. McConnell of New Yor recently underwent an operation for catarac of the right eye. The outcome is reporte as "highly successful."

Dr. Ralph Stoody of New York City director of the Methodist Commission o Public Information, will broadcast on th five Tuesdays of August, at twelve o'cloc noon, over WJZ and the Blue Network, o the general theme "The Church in th War."

Under the leadership of Mr. Gaylord W Douglass, former headmaster of Wilbrahan Academy, who is now director of alumn activities at Mount Hermon School, $17,86 has been contributed for the fiscal year end ing June 30 to the Dwight L. Moody Livin Endowment, the alumni fund of the institu tion. This showing represents an increase o $7000 over the previous year. Mr. and Mr Douglass expect to move in August fron Springfield to East Northfield where the have acquired a permanent home.

Word from Bishop Ralph A. Ward of Th Methodist Church in China has come to th country in a letter written by a Shangha missionary of a sister denomination. Afte seeing the bishop in the internment cam she wrote, "Will you please tell the Methodi Board that I saw Bishop Ward while M Hawk and another friend were visiting hin Mr. Hawk says Bishop Ward is in goo spirits and he would be glad for you to le the Board know that all Methodists go int

With Our Writers

Frank Peverley, Somerville, Mass.; minister at Broadway Methodist Church, Somerville.

H. H. Smith, Sr., Ashland, Va.; retired minister, member of Virginia Conference.

E. Horace Fitchett, Orangeburg, S. C.; dean at Claflin University.

Mont M. Thornburg, Millbury, Mass.; minister at the Federated Church, Millbury.

John Edward Martin, Adrian, Mich.; minister at First Methodist Church, Adrian.

:gregation tomorrow or in the next few ays."

Dr. James Palmer, for more than twenty ears on the faculty of the Biblical Seminary n New York City, was killed on July 13 vhen he fell in front of a moving subway rain. Dr. Palmer, who was a well-known Presbyterian minister, was 77 years of age at he time of his death.

Dr. Karl P. Meister of Elyria, Ohio, superntendent of the Norwalk District, North-Cast Ohio Conference, has been appointed uperintendent of St. Luke's Methodist Hosital at Cedar Rapids, Iowa, and will take ver that position about the first of August. Dr. Meister, a former student at Boston Uniersity, was superintendent of the Elyria Home for the Aged previous to his appointnent to the superintendency in 1939.

Since Pearl Harbor the American Bible ociety has distributed 2,078,000 Bibles and Testaments to members of the Army, Navy nd Marine Corps at a cost of $253,000, ccording to Dr. R. A. Betts, associate secreary of the society. A total of 490,000 copies ave been sent to prisoners of war and efugees in Europe.

To meet the spiritual needs of the everncreasing number of prisoners of war, new uties are being imposed upon Army chapins. In explanation of this recent developent the office of the Chief of Chaplains has st issued a circular letter which reads: Adequate and immediate provision is being ade for the spiritual welfare of prisoners war now being interned in this country. rmy chaplains are being assigned to the mps which are scattered throughout the ation. Several thousand prisoners have ready been received in the camps and ousands of additional prisoners are exected. The ministry of the chaplains will similar to that followed in the stations of ir armed forces. The terms of the Geneva onvention provide that humane and considate treatment shall be provided all prisons of war."

On the basis of a survey which he recently nducted, Dr. Hornell Hart of Duke Uniersity says that present indications stress he terrible fact that between 33 and 55 per nt of the marriages now being conmmated will end in divorce" after the war.

A campaign to promote the organization a Federal Council of Churches of ustralia will be launched in November, cording to the Rt. Rev. Robert Wilson acaulay, moderator-general of the Presterian Church in Australia, who is now in is country. The proposed Australian urch federation he said would eventually come an affiliate of the British Council of e Churches of Christ in America. Australia, d Dr. Macaulay, is regarded as the "most cular" country in the world. This condition attributes to the effect of three generations secular education in the schools, to "acute" social and political differences, and to "ruthlessness" in political life. The church, he added, has been able to make little progress in ameliorating these conditions because of its divisiveness.

A Federation of Youth Organizations, representing churches, social agencies, and interracial groups, has been formed in Akron, O., to combat juvenile delinquency. The project was launched at the suggestion of Rev. J. G. Moody, pastor of First Methodist Church in that city.

A united, county-wide, block-by-block visitation campaign to reach more than 29,000 new residents will be launched in October by all Protestant churches in Indianapolis and vicinity. The entire county has been divided into 16 districts, from each of which three representatives—a minister, a layman, and a laywoman—will be appointed to form a general committee to work in the actual visitation. Each block will have two "visitors," preferably members of different churches, who will be trained in a special school before the campaign starts. The undertaking, it is stated, is designed to "enlist newcomers into the churches and church schools, to renew the religious life of those already members, and to prepare the way for continuous evangelistic and spiritual culture effort through the year ahead."

First United States warship in the history of the country to be named after a Negro slid down the ways at the Fore River shipyard in Quincy on Sunday. The new destroyer escort vessel will commemorate Roy Harmon, a mess attendant aboard the cruiser "San Francisco," which shot its way through a whole Japanese squadron in the Pacific. He was killed in action at Guadalcanal and was posthumously awarded the Navy Cross for extraordinary bravery. The hero's mother came all the way from her home in Texas to christen the "Harmon."

Cooperation with the government in the new Navy V-12 program for training chaplains and in the recently announced Selective Service changes for pre-theological students was voted by the nine Methodist school of theology presidents at a meeting of the Methodist Association of Theological Seminary Presidents, held in Chicago July 15. A survey of enrolment in Methodist theological schools for the second half of the 1942-43 academic year shows that Garrett Biblical Institute had the largest number of students.

The Africa Provisional Central Conference was held in Elisabethville, Congo Belge, beginning June 4. Bishop John M. Springer cables: "Successful constructive session Central Conference, fifty delegates." In a letter dated July 1, Bishop Springer says the Conference convened on the 4th of the month and continued until the 16th.

Styling as "living endowment" their share in giving to the educational program of their alma mater, 3550 Boston University graduates have contributed this year a total of $32,086.15 as their part of the annual Boston University alumni fund. According to President Daniel L. Marsh of the University, and Judson Rae Butler, alumni secretary, many contributions have been made by soldiers, sailors, and marines who are stationed in far-off points in the world in performance of their duties. Other gifts have come from bereaved parents in memory of their sons who have given their lives in battle. The figures announced are as of June 30, 1943. Fifty-two memberships have been added to the "life" roll, and 32 memberships have been added to the "century" group, members of the alumni association who have donated $100 or more.

The newly elected officers of the New England Conference Methodist Youth Fellowship are: president, Miller Lovett, Lynn; vice-president, Robert Meikle, Brighton; secretary, Dorothy Andrews, Mattapan; treasurer, Ruth McGrillis, West Medford; worship chairman, Grace Storti, Reading; world friendship chairman, Roger Wolcott, Amherst; community service, Jeanne Farr, Dodge; recreation, Marion Gray, Saxonville; delegates to board of temperance, Clara Saunders, Charlton, and Robert Pierson, Lynn; delegates to board of education, Miller Lovett, Bob Meikle, Lloyd Duren. The adviser is Rev. Glenn D. Glazier, Whitinsville. The first meeting of the group was held on July 17 and 18 at Asbury Grove.

That five million Bibles have been given away to men and women in the armed services by the Gideons International was the announcement made by A. E. Lewis, president of the society, at the opening session of the body's forty-third annual conference last week in Boston. The head of the organization that supplies hotel rooms with Bibles declared that hundreds, probably thousands, of men have turned to religion as a result of their experiences in this war. "The value of the gospel to the men of our fighting forces," said Mr. Lewis, "is recognized by our Government and by the officers who have been selected to lead our men." The Testaments which the Gideons are giving free to service men and women are bound in fabrikoid, brown for the Army, blue for the Navy, and white for the Red Cross.

A Letter

(Continued from page 658)

the rout. Perhaps no one has ever known how much Sextus Tempanius by his call and his example meant to later Rome.

Do you see his technique? It is the same that Rickenbacker and Harold Dixon used on their open rafts. The old Roman rallied his men not merely as tough soldiers; he made them feel themselves soldiers of Rome, fighting for all that Rome was and all that Rome hoped to be. Nor was it from fear or from force of habit that Rickenbacker and Dixon held those informal prayer-meetings on the rafts.

The more we have to brace ourselves in hard routine, the heavier the strain of what we do not like but cannot dodge, so much the more we need the power, the momentum, the follow-through that come from our deepest thoughts.

And so, good courage and good luck!

William M. Warren,
Dean of the College of Liberal Arts,
Emeritus.

The Chicago Meetings

A number of important meetings, including the Council of Bishops, the World Service Commission, the Board of Hospitals and Homes, and the Commission on Evangelism, met in Chicago during the week of July 12. Actions of the Council of Bishops were reported in last week's HERALD. Reports of the other meetings follow:

World Service Commission and Joint Meetings

Consideration of the opportunities and responsibilities of the church, both now and after the war, in building a better world was given at two meetings held in Chicago during the week of July 12, by leading representatives of Methodism.

Another Week of Dedication in the spring of 1944 was approved at a joint meeting of the Council of Bishops, the Commission on World Service and Finance and the Council of Secretaries.

A joint program of planning for "looking toward post-war" work of Methodism in reconstruction and rehabilitation in war-torn countries and for extension of the whole program of the church in this country is to be developed by the Committee of Fifteen appointed last year, plus six representatives selected by the Executive Committee of the Woman's Society for Christian Service, it was decided by the joint meeting.

This new committee of twenty-one members will receive proposals from various agencies of the Church for carrying out post-war work, and submit the findings at a meeting of the four authorizing bodies next February 17-19 in Chicago. A report will then be prepared for presenting to the General Conference.

Rejoicings of the members of the Commission on World Service and Finance in their annual meeting, held in Chicago, July 14-15, over the increase of 11.9 per cent in World Service giving for the past year were tempered by the appeals from the various "Sub-Committees on Boards" for increased funds to carry on the work of the church in meeting the regular and war emergency needs.

Hearty endorsement was given by the Commission to a proposal from the Council of Bishops that Methodists be asked to raise World Service giving 13.1 per cent this year to meet the twenty-five per cent increase set last year as a goal for attainment by the end of the quadrennium next May.

With Rev. W. F. Bryan of Huntsville, Texas, vice-president of the Commission, presiding in the place of Bishop Ernest Lynn Waldorf of Chicago, the president, who is recovering from an illness, the Commission heard the annual reports of the treasurer, Rev. O. W. Auman, and of the committees.

In addition to giving the complete report on World Service giving, which was announced in the *Advocate* last month, Dr. Auman told of receipts and disbursements for the Episcopal Fund and the General Administration Fund. The Episcopal Fund received $720,588 in the gscal year ending May 31, the largest income in any one year since unification.

Although receipts for the General Administration Fund for the year were $160,220, an increase of $20,044 over last year, the total for the first three years of the quadrennium amounts to only 75 per cent of the amount apportioned for that period. Dr. Auman urged churches to pay the quadrennial apportionment in full by April 30, 1944, so that the fund will be sufficient to meet the expected increased costs of the General Conference.

Reports from the Committee on Legislation and Survey and from the Committee on Annuities, were discussed by the Commission, and authorization was given for the continuation of studies for the final report to be presented at a Commission meeting set for next February 21-23 in Chicago.

Board of Hospitals and Homes

The 77 Methodist hospitals across the nation are cooperating with the government's program for maintaining the health of the civilian population, as well as that of the armed forces, it was reported at the annual meeting of the Board of Hospitals and Homes, held July 12.

The Rev. John G. Benson, superintendent of the Indianapolis, Ind., Methodist hospital and acting executive secretary of the Board, reported that these hospitals had increased their bed capacity by 37 per cent since the beginning of the war to aid in meeting the emergency.

The Board voted to recommend to Methodist hospitals that high standards of service to patients be maintained despite reduction of professional staffs because of enlistments of medical men in the armed forces. In adopting a report of a Committee on Surveys and Standards, presented by Dr. Henry Hedden of Memphis, Tenn., the Board also urged schools of nursing "to resist the temptation to lower their standards to meet the pressing need for graduate nurses."

Praising the effective help given to hospitals by the Red Cross nurses' aides program, Dr. C. C. Marshall of Brooklyn, N. Y., suggested that hospital administrators should "harness the interest of women in volunteer service" as a challenge for Christian service and as an aid in meeting the constant need for volunteer help in hospitals.

Bishop Raymond J. Wade of Detroit, Mich., president of the Board, spoke in favor of a resolution, which was unanimously adopted, on racial equality. [See ZIONS HERALD, July 21, page 641.]

A report on the increased need for child welfare work in the church as a factor in combating the rising tide of juvenile delinquency was made by Bishop A. Frank Smith of Houston, Texas, vice-president of the Board.

Statistical reports of the Board, as announced by Dr. Benson, show that Methodism is serving the social welfare of the nation as follows: 77 hospitals with 13,248 beds caring for 636,458 patients in 1942; 56 homes for children with 6,847 occupants; 47 homes for aged with 3,777 beds, and 24 homes for business girls and young men with 1,165 occupants. Total value of the properties of these institutions amounts to more than $91,854,000.

Seventy-three per cent of Methodist hospitals have been approved by the American College of Surgeons as "Grade A." This represents the highest percentage of scientifically approved hospitals under church control in the United States, Dr. Benson stated.

Commission on Evangelism

The program of activities of the Commission on Evangelism of The Methodist Church, of which Bishop Charles C. Selecman is the chairman, as reviewed and previewed at the 1943 annual meeting, July 13-14, demonstrated the constantly enlarging scope of the word "evangelism." "We are not playing the evangelistic tune all on one string," was the way one bishop described the varied methods which the executive secretaries, Dr. Harry Denman and Dr. Grover C. Emmons, and the other members of the staff have adopted.

Outstanding also in the general impression of the meeting are the organizational successes recorded. The recent advantageous purchase of the 15 story Medical Arts building in Nashville, both as an investment for Commission funds and as a permanent headquarters, has made the past year notable, while the adoption of a budget of $375,000 for evangelism in 1943-44 has set a new high for any denomination.

The devotional quarterly, *The Upper Room,* according to the report, exceeded by 400,000 its circulation for the same period in 1942. A half million copies have been furnished chaplains for distribution to service men. This was done through an appropriation of $15,000 for gift copies for Army and Navy by the Commission, supplemented by contributions from individuals, churches and the Commission on Chaplains.

Figures presented by Dr. Guy H. Black, the Commission's director of visitation evangelism, showed that in the first three months of 1943 Crusades in 19 out of the 108 conferences of Methodism recruited 100,000 new church members. Workers were successful in securing decisions in 55 per cent of all adults or families visited. Particular attention in the visitation evangelism of next year will be given to "unchurched parents of young children," Dr. Black stated. Dr. Denman and others, appalled by rising figures of juvenile delinquency and decreased figures for church school attendance, described children "as the first casualties of war," and announced a policy of increased cooperation with all agencies working with the young.

Among numerous other proposals adopted by the Commission were the following: plans for special, aggressive missions in State institutions in cooperation with Wesley Foundations; further development of work with labor groups begun by Dr. James S. Chubb, the Commission's secretary in charge of youth, industrial, and rural evangelism; the employment of a new staff member to edit *Tidings,* the Commission's organ, and to serve as official manager; encouragement for the organization of new churches and the establishment of services at needy points; the further publication of low-priced tracts; the setting-up of training conferences in evangelism and spiritual retreats for chaplains; enlarged emphasis on Pentecost Sunday through sermons, books and reception of members; plans to make more general the observance of Watchnight both in churches and through the provision of transcriptions for use on radio stations throughout the nation.

The Commission voted hearty endorsement of the Crusade for a New World Order. Dr. Chubb was assigned as the staff representative to work with this movement.

/estern Connecticut Letter—

he "Parker-O. P. A. Incident"

hange at First Church, New Haven—Plainville Camp Meeting and Youth Institute

The celebrated "Parker-O. P. A. incident" , for the time, closed. Rev. Fletcher D. arker, 55-year-old minister of Immanuel ongregational Church, Hartford, has de-ded to drop plans for appealing the consti-tionality of an O. P. A. order which sus-nded his gasoline rations until October 1. r. Parker's rations for his two cars, includ-g "C" rations for one car for ministerial ities, were suspended after the pastor had enly defied the O. P. A. in driving to a vic-ry garden at his summer home in Sunapee, . H.

The dispute attracted nationwide attention, ving rise to violent controversy. The sup-rters of the pastor justified his protest as a ng overdue rebuke to "bureaucratic bung-rs" while his traducers accused him of act-g from selfish motives in a manner that rdered close on treason.

A more temperate view would honor Mr. arker's right to challenge a law with which was in disagreement and by this to point warning finger at governmental controls of e citizen's life. Mr. Parker, who has rved the Hartford church for fifteen years, a refreshingly bold and independent inker, not given to vain heroics or to hasty, npulsive action. He is most favorably garded by all his brethren of the clergy and generally admired for his social liberalism and his rugged independence in witnessing to what he believes to be right.

The twelve-year ministry of the Rev. George S. Lackland at First Methodist Church, New Haven, will terminate in September when the energetic New Haven pastor leaves to accept a call as minister of the Indianola Methodist Church, Columbus, Ohio, where he will also serve as director of the Wesley Foundation of Ohio State University. The move will be an exchange bringing the present pastor of Indianola Church, the Rev. Robert L. Tucker, to New Haven. Dr. Tucker is a graduate of Wesleyan University, received his B. D. from Union Theological Seminary and his Ph. D. from Columbia. He is no stranger to the New York East Conference or to Connecticut since he served as pastor of Summerfield Church, New Haven, from 1918 to 1921. His ministry in the Columbus church has extended over seventeen years.

During his twelve-year pastorate at New Haven, Dr. Lackland has received over 1400 full members and 500 affiliated student members. A New Haven Open Forum which he has conducted in his church has brought to the city 150 outstanding people of national and international prominence, including Lincoln Steffens, Carl Sandburg, Zona Gale, Sherwood Eddy, and Loyd C. Douglas. $12,000 has been paid on an old indebtedness and 60,000 has been paid on the new parish house which was erected in 1936. The giving of the church to World Service has increased from $3000 to over $4000. Today First Church is ministering to vast numbers of cadets in Yale University. The Lacklands will be sadly missed from the New Haven community.

The seventy-eighth annual session of the Plainville Camp Meeting was held despite travel restrictions. Professor C. M. McConnell of Boston University preached at two services on July 11. Various traditional meetings were held during the week and on Sunday, July 18, the preacher was Bishop Herbert Welch.

The usual Youth Institute at the Plainville Camp Grounds was "streamlined" this year. Rev. Edgar Jackson of Winsted, District Youth Director, was the dean.

Ministers of the Hartford community are conducting during July a unique "Bus-Line Institute" each Wednesday night, moving around to five different churches during five weeks. The Rev. John Johansson of Emanuel Swedish Church, West Hartford, is the dean, the theme being, "Learning to Live in Tomorrow's World." North, St. Paul's, First, Jefferson Street, Emanuel Swedish, and South Park are the churches participating.

The New Haven Distict is again the leading district of the conference in World Service giving. A total of $36,846 was given to this cause during the past Conference year. This represented an increase of $3,662 over the preceding year, not a little of the credit for which belongs to the Rev. Stephen L. Kiser of Torrington, District Missionary Secretary. Mr. Kiser is also chairman of a new district committee which is charged with taking an inventory of the district, looking toward expansion of missionary work in this part of the state. EDWARD L. PEET.

The Fuzzy Wuzzy Angels of the Owen Stanley Track

An unnamed Australian soldier—making "apologies to Rudyard Kipling"—has penned a tribute to the native black men of Australia who have carried him and hundreds of his fellows, when wounded, over the precipitous and dangerous mountain paths or tracks to the safety of hospitals and doctors in the valley. The poem "The Fuzzy Wuzzy Angels of the Owen Stanley Track" catches the spirit of these people that "make us think that Christ was black."

Many a mother in Australia, when the busy day is done
Sends a prayer to the Almighty, for the keeping of her son
Asking that an angel guide him, and to bring him safely back,
Now we see those prayers are answered on the Owen Stanley Track.

Though they haven't any haloes, only holes slashed through the ear,
Their faces marked with tattoos, and scratch pins in their hair
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse.

Slow and careful in bad places, on the awful mountain track,
Asking that an angel guide him, and to bring him safely back;
Not a move to hurt the carried, as they treat him like a saint;
It's a picture worth recording, that an artist's yet to paint.

Many a lad will see his mother, and husbands, the wee-uns and wives,
Just because the Fuzzy Wuzzies carried them to save their lives,
From mortar and machine fire or a chance surprise attack
To safety, and the care of doctors, at the bottom of the track.

May the mothers in Australia, when they offer up a prayer
Mention these impromptu angels with the Fuzzy Wuzzy hair.

A Consecrated Workman

In the passing of Rev. William Harry May, pastor at Moultonville and Tuftonboro, the New Hampshire Conference has lost one of its most effective small-town and rural church leaders. Beginning his ministry in the former Vermont Conference, he was admitted on trial in 1920, and into full membership in 1924. His charges in that conference were Canaan and Beecher Falls, three years, Danville and West Danville, eight years, and Derby and Island Pond, eight years. Transferred into the New Hampshire Conference in 1939, he was stationed at Moultonville and Tuftonboro, where he served until his death, July 7, 1943.

He was a good preacher, a faithful pastor, a careful administrator, and was wholly committed to his sacred task. He loved his people, and was in turn greatly beloved by

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them. While he never came to a charge that did not have a debt, and never left it without paying it off, his primary impact was a vital spirituality that lifted the spiritual morale of his churches.

He was born July 31, 1886, in Eden, Vt., and passed the years of his boyhood in Wolcott. He graduated from the People's Academy in Morrisville, from the Normal School in Johnson, and from the New England Conservatory of Music. He attended summer classes at Boston University School of Theology, and took the Conference Courses of Study. He was married to Miss Nellie Potter on April 23, 1918, in Belvidere, Vt.

Ailing for nearly a year, he suffered a shock, and in a few days thereafter was taken by spinal meningitis. Quarantine regulations permitted only a brief service in the cemetery at Hyde Park, Vt., where he was buried. A memorial service is planned for Sunday morning, July 25, in charge of the district superintendent, Rev. LeRoy W. Stringfellow of Haverhill, Mass.

Survivors include his wife, Mrs. Nellie Potter May; two daughters, Golden Emma and Greta Ellen; one son, William Harry, Jr.; two brothers, two sisters, and his foster parents.

Northfield Missionary Conference

"Grant us wisdom; grant us courage for the living of these days," sang 400 women and girls at the Northfield Missionary Conference, July 7 to 15. The theme of the Conference was "The Church and America's People." The conference theme and "Christian Adventures in Living and Learning" are the two mission study courses for the coming year.

Dr. Emily J. Werner of Biblical Seminary in New York led morning worship. Dr. Albert D. Stauffacher, minister of the Missions Council of the Congregational Christian Churches, gave the general presentation of missions each morning, and this was followed by more intensive study of home and foreign textbooks conducted by Miss Margaret Shannon, Secretary of the Presbyterian Board of Foreign Missions, and Rev. Hilda Ives, President of the New England Town and Country Church Commission.

Since 85 per cent of the world's population is rural, it was fitting that the conference should study the majority of the people of the world this year. The highlights of the conference were two addresses by Rev. Henry P. Van Dusen, member of the faculty of Union Theological Seminary, author of *What Is the Church Doing?* He asserted that the church is the one strong, invulnerable, and indestructible force in the world. He reminded the conference of the poor record of Christianity in the prevention of war. There must be a new strategy and a new energy which will come, not through the influence of the leaders of the church, but through a crusade of the rank and file of the laity. We can no longer talk the language of the pulpit in our arguments for peace; we must translate our own ideas into the language of the statesmen. The pattern of the church in its ideals for peace must be channeled through the Congresmen of this country, if we hope to write it into the government plan for the future.

The camp girls this year responded enthusiastically to the change from tent to dormitory life. It was quite an adventure in carrying through Dr. Van Dusen's idea that this world is too strong for a divided church.

Among the ten denominations, New England Methodism was well represented this year with 35 women and 36 girls. No one in attendance could have left that conference without feeling a richer experience in the practise of Christian ventures in living and learning, in their associations of the week as they studied the literacy, health, rural economics, and family conditions all around the world.

Some Chinese Quadruplets

An unusual phase of overseas relief has recently come to light in a letter from Rev. C. B. Rappe of China to Bishop Welch, Chairman of Methodist Committee for Overseas Relief. In a refugee camp, not far from Canton, a poor mother, who already had three other small children, came to the hospital for her confinement. She had been told that the hospital charge would be five dollars. What was her dismay when four babies made their appearance! For if five dollars was hard enough to raise, how could she possibly find twenty? Her fears were relieved, however, when she learned that there was no *per capita* charge!

But she was in financial straits, and how were the seven children to live? The wife of a local official, learning of her dilemma, offered to take them all into one of the "Warphanages." This the mother refused saying that she wanted to keep her family together. The relief committee was so struck with the pluck and resourcefulness of this woman that they loaned her $40 of American money with which to erect a mat shed to shelter her family. Later, the government having provided a house for the "quads" and the rest, she paid back the borrowed money and it has gone rejoicing on its way to help others. The two boys and two girls have been given the patriotic names "Heroic China," "Powerful China," "Increasing China,' and "Free China. What a prophecy!

Such instances of help are brought to pass by gifts to China, like those the Methodist Committee for Overseas Relief is sending out from its office at 150 Fifth Avenue, New York City.

Delegates Elected

NORTHWEST INDIANA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Claude Young, T. L. Stovall, C. D. W. Hildebrand. *Lay*—Robert B. Wise, Mrs. E. R. Bartlett, J. Lee Yocum.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—C. M. McClure, John G. Benson, J. Archibald Holmes, T. Fred Williams. *Lay*—Earl M. Mann, Jerome C. Hixson, Mrs. F. L. McDaniel, Floyd Bass.

Reserves to Jurisdictional Conference: *Ministerial*—Buel E. Horn, B. E. Kirkpatrick,

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ɜstor of the New gland Conference

Rev. Alfred Woods, notice of whose death July 17 appeared in last week's HERALD, ; born on August 12, 1847. He was the th of the fourteen children of John and ne (Lang) Woods of St. Johns, New-ndland. An older brother, Frederick ods, a distinguished member of the New gland Conference, was widely known as of the most powerful preachers of his .

n 1880, at the age of 32, Alfred Woods ered the New England Conference and ing his active career served the following rches: Graniteville twice; West Spring-d; Southampton; East Pepperell; South mingham; Boston, Mattapan; Marble-d; Lowell, Central Street; Malden, Maple-od; Newburyport, People's; Boston, Park-n Street; East Saugus; and Spencer.

Mr. Woods was a man of deep convictions without any domineering quality. His ıgreements with others were always in a rant spirit.

He was a man of fine appreciations. He ; proud of his family connections and reciated the fine lineage from which he ne. He was proud of his preacher brother, nother brother who had been honored by king of England, and indeed of all his thers and sisters. He appreciated his ne, the friends who made the necessary sehold adjustment to maintain a home him during his last days. He appreciated nds in the church, and especially his in-ion as an honorary member of the man's Society of Christian Service. He reciated the treatment which he received ing his last illness at the Deaconess Hos-l. He appreciated life itself and tried ays to keep abreast of the times.

ometimes as age creeps on it leaves cer-

iscellaneous Advertisements

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tain deposits of cynicism—but not so with him. Beginning life before the middle of the last century and surviving almost to the middle of the present one, he lived in a period of the world's greatest developments and most rapid changes. His verdict was, "Things are much better now then ever before." He rejoiced in every development within the church, and particularly in the church at East Saugus where he worshipped, and to which he came as pastor thirty years ago.

For the past decade, especially since the passing of his wife, he lived in the hope and assurance of a blessed immortality. A more certain faith in this regard would be impossible to find in anyone. For him, life had transferred most of its interests from earth to heaven. He regarded himself as a stranger and a pilgrim here and left in written form his testimony that his life was most prospective as he neared its close.

Summer Preaching Program of Special Interest

TRINITY METHODIST CHURCH, SPRINGFIELD

August 1—Dr. William L. Stidger, Boston University.
August 8—Dr. J. E. Wagner, Contoocook, N. H.
August 15—Dr. Clarence Tucker Craig, Oberlin University.
August 22—Dr. Lynn J. Radcliffe, Oak Park, Ill.
August 29—Dr. Warren T. Powell, Boston University.
September 5—Dean Lynn Harold Hough, Drew Theological Seminary.

District Conferences

BOSTON AREA

Sept.		
8	Bangor	Brewer
9	Augusta	Gardiner
10	Portland	Saco
27	Northern	Claremont
28	Southern	Derry
29	Providence	Trinity Union
30	Norwich	New London
Oct.		
1	New Bedford	New Bedford, Trinity
4	Springfield	Springfield, Trinity
5	Worcester	Worcester, Wesley
6	Lynn	Melrose
7	Boston	Harvard-Epworth

The Area Calendar will appear about the middle of August in printed form. It is being delayed until the dates of the Week of Dedication and the Day of Consecration have been definitely set.

Birth

WRIGHT—In Lynn, Mass., July 13, to Rev. and Mrs. Donald G. Wright, a daughter, Deborah Elizabeth.

Church Register

HERALD CALENDAR

Church-Wide Pastors' Conference, Lake Junaluska, N. C., August 3-8
Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22
Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22
Eastern Regional Planning Conference for Youth, Lake Winnipesaukee, N. H., August 16-28
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Asbury Grove Assembly and Campmeeting, August 29-September 5
Christian Service Institute, Asbury Grove, August 29-September 6
National Conference of the Methodist Youth Fellowship, MacMurray College, Jacksonville, Ill., August 31-September 4
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10
National Methodist Rural Church Conference, Columbus, Ohio, September 8, 9
Board of Publication, Annual Meeting, Methodist Publishing House, Cincinnati, Ohio, September 8, 9
World-Wide Communion Sunday, October 3

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